

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, DEC. 10, 1908.

NEW SERIES VOL. X. NO. 50.

News in the Circle. Martin Ball.

Evangelist W. J. Ray of Montgomery, and J. V. Dickinson of Opelika, Ala., were elected, at a recent meeting of the State Mission Board of Alabama, as State Evangelists for another year.

Dr. T. S. Potts of Memphis, presented the subject of the Tri-State Sanitarium to the State Mission Board of Arkansas, last week. Arrangements were made whereby \$25,000 would be collected for the institution.

Rev. J. F. Rogers was elected Mission Secretary to take the place of Rev. R. G. Bowers, resigned. Brother Bowers becomes Educational Secretary.

Rev. Ben. M. Bogard, who has been missionary of the General Association, (Gospel Mission), has resigned and accepted the call to a church in Argenta, Ark.

The church at Bradford, Tenn., has called Rev. J. A. Bell of Holly Springs. We enter a strong protest against his going.

The General Association of U. S. A., will meet at Fulton, Ky., Dec. 15. It is announced that a Gospel Mission Association, composed of churches from Kentucky and Tennessee will be organized at the same time. Wonder where they will get Biblical instruction for such a step?

After four years successful work as pastor of the North Nashville Church, Nashville, Tenn., Rev. G. W. Swope has resigned to accept the Central Church, Norfolk, Va.

Evangelist M. F. Ham of Bowling Green, Ky., recently aided in meetings in the First Church, Newport News, Va., in which there were 98 additions—59 by baptism. Dr. L. T. Wilson is pastor.

The Introductory Sermon before the late Convention of Louisiana was preached by Pastor J. B. Lawrence of the Coliseum Place Church, New Orleans. His sermon was a gem for oratory and sound doctrine.

Dr. A. C. Cree of Nashville, Tenn., declines the call to LaBell Place Church, Memphis, and will spend a year in evangelistic work.

Rev. J. W. Greathouse of Kentucky, has been appointed Field Representative of the Seminary at Louisville. Tennessee is his field of labor.

The State Secretaries of the Southern Baptist Convention will hold their annual meeting in Louisville, Ky., January 6-8. All the Secretaries are expected to be present, and a great meeting is anticipated.

Pastor-Evangelist Terry Martin recently held a meeting with the Twelfth Street Church, Paducah, Ky., John R. Clark, pas-

tor, in which there were 126 additions—96 by baptism. Catholics, Campbellites, Methodists, etc., were received and baptized.

Brother Will D. Upshaw will not remove his paper, "The Golden Age," from Atlanta, but will launch a new enterprise, "The Battle," a red-hot campaign prohibition paper, in Fort Worth, Texas.

The Hampden Church, Baltimore, Md., has called Rev. K. A. Handy, Salisbury, N. C. It is thought he will accept.

Pastor S. T. Habel goes from Sherwood, to accept the pastorate at Fair Port, Va. Rev. E. M. Ramsey resigned this field to go to the Seminary, at Louisville, Ky.

The Church at Deep-water, Mo., J. F. Sherman, pastor, has just closed a meeting, in which there were 38 additions—31 by baptism. The preaching was done by Rev. E. L. Rogers of Venus, Texas.

Pastor W. A. Borum is assisting Pastor R. A. Kimbrough in a meeting at Blue Mountain. This is a strong team, and with the Lord's help, great things will be accomplished.

The Ervay Street Church, Dallas, Texas, has called Rev. J. L. Mims of Dublin. He will likely accept.

Rev. W. M. Wright has resigned the Baring Cross Church, near Little Rock, Ark., and will become pastor at Malvern, Ark.

Dr. C. A. Eaton, of Cleveland, Ohio, has been called to the pastorate of the Madison Avenue Church, N. Y. This is the church where Dr. Lorimer did his last work.

The Old Bethel Church, Fairview, Ky., which stands on ground presented by President Jefferson Davis, has called Rev. C. N. Hutcherson of Howell, Ky. He accepts and is on the field.

Dr. M. P. Hunt, of Louisville, Ky., has undertaken to provide a home for children bereft of one parent. A house will be provided and the work begun at once.

Pastor T. J. Duvall, of Franklin Street Church, Louisville, Ky., has recently closed a meeting in his church. 61 additions.

Twenty Second and Walnut Street Church, Louisville, Ky., Dr. M. P. Hunt, is in the midst of a great meeting. There have been 80 additions and the meeting goes on.

A splendid service was held at Winona Thanksgiving. Good congregation listened to the pastor. Fine offering was made for the Orphans' Home. Everybody felt that it was good to be there.

This scribe spent last week in Vaiden, preaching a series of doctrinal sermons. His subjects were, "When, Where, by Whom was the First Church Organized," "Bap-

tism," "The Lord's Supper," and "The Perpetuity of the Church."

Baylor University, Waco, Texas is to have the rare benediction of a course of lectures from Dr. Edwin M. Poteat, President of Furman University, Greenville, S. C., December 17th to 21st.

The Church at Durant, Okla., has called Rev. C. T. Alexander, for a while pastor at Corinth, now of Sulphur Springs, Texas. He will begin work December 15th.

Rev. R. B. Morgan has resigned the church at Weatherford, Texas, and accepted the call from Glenwood Church, Fort Worth.

Rev. T. C. Schilling of Robert Lee, Texas, has left the Gospel Mission brethren, and will now co-operate with the General Convention. Thus they turn from the error of their ways.

The Broadway Church, Mayfield, Ky., has called Rev. H. W. Williams of Clinton, Ky. He will begin work January 1. Brother Williams is a strong preacher and a good evangelist.

International Graded Lessons for the Sunday School.

The Twelfth Convention of the International Sunday School Association at Louisville, Ky., on June 20, 1908, authorized the International Sunday School Lesson Committee "to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday School which desires it, whether in whole or in part." In accordance with this authorization, a sub-committee on Graded Lessons was appointed. This sub-committee has been at work ever since the Louisville Convention, and it hopes to be able to issue to the publishers immediately after the holidays, the first year's lessons of the Beginners', the Primary, and the Junior Courses. These lessons will be issued for the use of the lesson writers and editors, who prepare the lesson helps and quarterlies. It is hoped that the work may be ready for the use of Sunday Schools by October 1, 1909.

Ira M. Price,
Secretary International Sunday School Lesson Committee.

Love is the only power of the human heart that grows by absolutely giving itself away.

The majesty of man cannot be measured until he is seen standing in a magnificent minority.

Don't be so fussy about your life plans. The electric plant is ponderous and powerful, yet noiseless.

Our barques strand on hidden reefs. Ships do not often go down on high and open seas.

Reconciliation.

(A Story by an Old Pastor).

Chapter I.

In the midst of gentle hills and rich valleys, in our bright Southern clime, nestled the little village of Connore. It was a beautiful spot, but the village was small. One church, one livery stable, one eating house, a blacksmith's shop, five or six stores selling general merchandise, and one grog-shop, which was an eye-sore to the good people of the village. The people of the town did not patronize the grog-shop, but there was enough patronage from the surrounding country to support it, although the country was orderly, sober and religious as almost any you would find in the United States. Connore was as religious as almost any village in the Southern States. The two leading families in the town were the Caldwell and the Fanshawe. The heads of two families were Philip Caldwell and David Fanshawe, and though engaged in the same line of business, they were fast friends and loving brothers in the church and active church workers.

The church was active, zealous true-hearted and well-trained by the pastor who was able and faithful. Philip Caldwell at the opening of our story, had a son about 18 years old, who had been attending a college in a city some two hundred miles distant from home for three years past, and David Fanshawe had a daughter studying in a female college in the same city. She was about the same age of John Caldwell, son of Philip, and they would graduate about the same time. Each stood without rival in the colleges they attended, in intellect, morality and general polish. At home and at college John Caldwell, by his ability, calmness, high moral principles and kindness was an acknowledged leader. Everybody loved Minnie Fanshawe from the gray-headed old maid to the little pickaninies among the negroes. She was so open-hearted, so kind, so considerate to every one that they loved her without trying, just because they could not help it and did not want to try. Among the students at college was a young man from the country near Connore who was not as orderly in life as he might have been. He would drink whisky and gamble secretly. He had no great talent, but was cunning enough to keep his peccadillos concealed from the college officers. He would graduate at the same time that John Caldwell would. His name was Peter Ellis. About a year before these students from Connore graduated, a young preacher came to the city to conduct a meeting by request of the faculty of the colleges and the church. He had not been spoiled by notoriety, and there was no great sounding of trumpets before him, but he came with a message to lost sinners and he wanted to deliver it so plain that no mistake could be made, and so kindly that no offense could be taken by any one. He did not depend on a sensational management or extreme statements. He realized in humility that the Holy Spirit must do the work or no good would be accomplished, however many might join the church. The meeting soon developed a deep, quiet power which seemed almost irresistible. There was no great stir, but there was a power evidently at work among the people that could almost be seen. Early in the

meeting John Caldwell and Minnie Fanshawe joined at the same time, unexpectedly to each other. John had been endowed with an extraordinary talent for music, which had been carefully and intelligently trained until he had no equal in the college, and scarcely an equal in the city unless it was Minnie Fanshawe. He was placed at the organ, and by his wise and appropriate selections and tender singing and playing, the music soon became one of the most powerful instrumentalities used by the Holy Spirit in awakening sinners, comforting mourners, and arousing and strengthening the workers. Minnie Fanshawe quickly developed into a very active and wonderfully successful worker among the female portion of the congregation. John and Minnie were baptized on the same day. Being neighbors, school mates in their childhood days, and now thrown together under such peculiar and momentous circumstances seemed to establish a bond of comradeship between them, which soon ripened into love, although no association was allowed by the rules of the two colleges only at the church house, and there only in religious work and worship. But love comes unbidden, and stays and grows in spite of all rules, and even silence cannot smother it. They both complied with the rules of the colleges, which strictly forbade all courtship among the students. They could only see each other at church meetings and then no words passed only in salutation in public. Yet their love grew in secret and silently. Both were active in Sunday School work, but the church kept up two schools, and John was assigned to one and Minnie to the other, so they could not associate in that work.

(To be continued).

Query No. 2.

My last query was, "Would a Christian Vote for a Drunkard Knowingly?" I do wonder how it happened, but it did all the same. Thank God we had nine men on the east side of our town who did not vote for a drunkard. Out of two hundred only nine voters had the Christian courage to say no drunkard for them.

Now, Brother Bailey, I am at a loss to know what to think. I am in possession of facts in the case to know that men claiming to be Christians voted knowingly for a drunkard. Where is our influence over our young men, if we, who claim to be Christians and prohibitionists, vote for a drunkard? I am sorry to say, I honestly believe the east side of our town would vote for the open saloon. If I pre-judge them, God forgive me. If I could, I would wipe from the statute books the primary election law with one stroke of my pen. I would do it. Let us go back to the old convention plan when intelligence rules. There is not half the rascality practiced in conventions as in primary elections. I know whereof I speak; as I have been one of the judges of election for the last three years. Judges make out their ticket openly when we take an oath that we will not let any one see our ticket, and the judges sit and tell men how to vote, and whom to vote for, which is all a violation of the law. The judges take an oath not to tell any voter who or how to vote. I don't believe any man ought to be appointed a judge of an election

that ever stuffed a ballot box. A man that will swear a lie for one thing, will for anything. So let us keep the ballot box pure.

Oh! how those ballot-box-stuffers fight preachers in politics. Why? because they know no preacher will endorse voting for drunkards. God save our ballot from corruption is the prayer of

J. W. M.

P. S.—Let the preachers speak out in meeting. We've got it to fight. So our coats off and at it.

Arkansas Outlook.

This has been one of the shortest years I remember ever to have experienced. Only a few weeks ago (last Christmas holidays), I was in your home and I promised to write some articles for The Baptist Record. And nearly a year has passed by and I have not redeemed that promise—too late now to apologize. Opportunities, like birds of passage, do not stay with us.

Well, one week ago today our great convention closed at Fayetteville. The spiritual and social atmosphere was heavenly. Whoever misses a meeting like that is an infinite loser. Among the great attractions were Dr. Henderson from Virginia, representing the Layman's Movement. Dr. Stephens from Missouri, represented the "World," and he did it well, having traveled 36,000 miles during the past year, visiting our missions, seeing the work and the workers. And your own B. G. Lowrey, (without the D.D.) He made us feel that we just must have the Sanitarium at Memphis and one at Little Rock. We wish he would come West and grow up with the country. He did not seem like a stranger in the Arkansas Convention, though he said it was his first visit. Our people felt like he was one of us. If you have any more such, well, send them over. We shall be glad to see them. We met at Fayetteville just 25 years ago. We had a good meeting, with Governor Eagle as President and your correspondent, Secretary. Our State Mission report that year showed that we had 18 missionaries, who reported 338 conversions, and 337 baptisms; that we had collected \$5,308.25, paid our missionaries in full, and had left in the treasury \$337.11. We thought that was immense then. At that meeting an Educational Commission was appointed, which ultimated in the establishing of Ouachita College. Since that meeting not only has Ouachita College been established, which is one of the best schools of the South, having had pupils from 17 different States during its history, but Central Female College has been established, with President W. W. Rivers, and from Mississippi, in charge. This is a great school and destined to be greater. Also Arkansas Baptist College at Little Rock, for negroes, has been planted within the time mentioned, and eight academies well distributed over the State, aggregating a school property worth about \$300,000; and a student body of about 1,500; an orphanage with about 70 inmates, having found homes for 18 orphans during the past year with good families; a State B. Y. P. U. organization that meets in encampment every year at Arkadelphia.

Our Foreign Mission contributions increased from \$3,000 to \$10,000; our Home Missions correspondingly increased and our

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State Mission contributions to over \$23,000, with 5,420 professions and 3,411 baptisms this year.

These are some of the tabulated results of a quarter of century's work in our convention. We thank God and take courage and raise our Ebenezer stone.

As to my own work, I am back in the pastorate, at work again, and am inexpressibly happy. I assisted in organizing a new church some months ago, called Cedar Street Baptist Church, in a fine residence portion of the City, more than a mile from any other Baptist Church, with good street car connections to all parts of the city. Our church owns its own house and lot, though small and very common. Yet our congregations, prayer-meetings, Sunday School and B. Y. P. U. are large, as is true of our regular service meetings. I am giving my whole time to this church, and was never happier in a pastorate.

Truly,

J. B. Searcy.

Letter No. 3.—To a Young Minister, Written a Few Days After His Ordination.

My Dear Brother:

I know of no greater calling among men than the ministry.

Truly did Paul say to Timothy: "If a man seeketh the office of a Bishop, he desireth a good work." I am anxious that you begin right. The "gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," should have special training now, at the outset of your career. Your future as a minister will be colored largely by the way you start. Therefore, start right! As your pastor, I venture a bit of advice with reference to yourself and your pulpit:

1. Preach the Gospel.

Other books are important adjuncts; but your Bible is pre-eminently the Book as the basis for all your "remarks" in the pulpit. The subtle temptation may come to you (it comes to most young preachers) to try to make for yourself a great name in the ministry by becoming a great philosopher, logician, or historian; or by a poetic style; or by being "flowery."

Draw on these things as much as you please; but do not forget that the greatest sermon that can possibly be preached is the Gospel. Illustrate and embellish ad infinitum, but stick to the Gospel.

2. Don't Wander from Your Text.

If you can't get a sermon out of a given text, then don't take that text.

There are thousands of texts that have thirty minutes' good Gospel talk in them. Take one of that kind. Then preach out of it, not from it. The law of the association of ideas will tempt you to digress. But do not wander. Let the texts be to your sermon what the foundation is to a house.

He is a great preacher who can preach a sermon so much like his text that when his hearers look at the text they see the sermon. There are about three kinds of sermons at large among us:

- (1) The sermon that most any text will fit.
- (2) The sermon that no text will fit.
- (3) The sermon that just one text exactly fits.

It remains for you to say which kind you will preach.

3. Avoid all Mannerisms.

As a rule, they hinder rather than help. They grow on one, sometimes, unawares. Watch yourself, and be yourself. Don't imitate. That's disgusting to intelligent folks. If your friends are ever brave and true enough to tell you your faults, thank them—don't get mad. You may rest assured you will need the pruning knife somewhere. It is going to take a mighty heart-some friend to use it properly, though. But when he uses it, don't scream.

The next book to your Bible, in point of importance, is a good dictionary.

Learn what words mean and how they are pronounced. If you forget this point, you can never expect to occupy the best pulpits in the land. My son in the Gospel, remember these words. And do not imagine that your grammar was something for you to learn while in school, but to be laid aside when you enter your pulpit. Avoid vain repetitions, saying: "As I said before." If you said it before, say something else next.

4. Don't Bawl in Your Delivery.

As a rule, when a preacher is talking the loudest, he is saying the least. Empty vessels make the most fuss—so do empty wagons, and empty sermons. Powder makes a racket—shot brings down the game. Thunder rumbles—lightning kills.

Now, if you have plenty of lightning, you can afford to thunder. Or, I might say, if you have plenty of lightning, it will do its own thundering.

But don't think you can make up in thunder what you lack in lightning.

The old colored preacher said his sermons were always in the form of a trinity:

- (1) "I take my text."
- (2) "I splanifies."
- (3) "I gits up into de rousements."

Now, there is a grain of common sense in the old darkey's plan, provided he has anything to "rouse." Here are some little rules to remember:

- (1) Be moderate at first.
- (2) Hoist the gate a little as you go along.
- (3) When about half through, raise it a bit more.

(4) When you are nearly done, put on a full head of water and shut down promptly. Don't keep on talking after you have finished. That habit has proven the grave-yard of many a good sermon's wholesome effects.

5. Don't Run Away With Your Words.

That is good for perspiration, but not so good for inspiration. I learned while a boy, that a stream is not necessarily deep because it runs swiftly, and the bottom cannot be seen. The most mud I ever saw a diver bring up at one time was when he went into two feet of water; and he came nearly breaking his neck besides. There are some preachers who would be great in the ministry but for two faults:

- (1) Their run-away style has ruined their delivery.
- (2) They have nothing to deliver.

Don't be one of that kind. Your lungs were given you as air-reservoirs; and there is an abundance of wind. Keep a good supply of air on hand all the time. If you will, then I am sure you will not finish off each sentence with a terrible gasp, as if you were dying for air, as some preachers, whomah I have heardah, doah. They strain their lungsah, and do not know about itah, because their best friendsah hate to tell

themah. I myselfah have heard himah, but didn't tell him of his faultah. And I am sorry I did notah, for I have heard others laughing about miserabih grunthah.

Preach Jesus Christ and Him crucified like a man.

Your pastor,
R. S. Gavin.

Huntsville, Ala.

A Request.

Will the Clerk or Moderator of each Association in the State please send me a minute? I am very anxious to get a minute of every Association in the State, and will appreciate early responses to this request.

J. E. Byrd,
Sunday School Secretary.
Mt. Olive, Miss.

An Approval and Commendation.

To Whom it May Concern:

Dr. A. C. Watkins has been a missionary of the Foreign Mission Board of the Southern Baptist Convention in Mexico for about twenty years. He has been faithful and has accomplished a great work. We have found him to be an earnest, conscientious man, and now that he is about to give up the work with our Board, it gives us pleasure to furnish him with this testimonial of our esteem. We are sorry to lose him from the work to which he has given so many years of his life, and in which he has accomplished so much good.

Mrs. Watkins has been in the work about four years, and we have learned to esteem her very highly. She is an intelligent, consecrated sister.

As these two workers expect to enter into other fields of labor, we bid them God speed, and hope for them the continued guidance and blessing of the Master. We commend them to our brethren and sisters everywhere.

Yours very truly,
R. J. Willingham,
Corresponding Secretary.

FOR RENT.

Brick Hotel in heart of town, adjoining bank building. Hotel contains about 15 rooms. Present lease expires on January 1st.

For terms, apply to Bank of Clinton, Clinton, Miss.

Love is the only power of the human heart that grows by absolutely giving itself away.

Our barques strand on hidden reefs. Ships do not often go down on high and open seas.

The majesty of man cannot be measured until he is seen standing in a magnificent minority.

Love demands some sort of secrecy. Other wise it shrivels to the plane of the mere acquaintance.

Down with the muck-raker who defames in order to create a market for his goods.

The Baptist Record,

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T. J. BAILEY, Editor and Manager.

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Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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Rev. R. A. Kimbrough is in a meeting with his Blue Mountain Church this week, assisted by Brother W. A. Borum of Oxford.

The second session of the Sixtieth Congress opened on last Monday, 82 members being present. Senator William B. Allison, of Iowa, who died last August, and who had served thirty-five years in the Congress of the United States, was greatly missed.

Our brother, F. R. Carlross, has just received an order from Mr. J. A. Chaloron, Secretary of Louisiana Historical Association, for 36 copies of his recent book, "Southern Industry." The book is well worth reading.

As the year is closing, how important it is, both for the pastor's sake and the cause's sake that every church exert itself to the utmost extent, to pay ever cent of pastor's salary. So much depends upon this that we feel that no brother can afford to let the year close without paying in full, his subscription on pastor's salary.

The editor and family acknowledge the receipt of an invitation to attend the marriage of Miss Bessie Webb Nugent and Dr. H. R. Shands, on December 9th, at 8:30 p. m., at the First Methodist Church, Jackson. Dr. Shands is one of the most prominent physicians and surgeons in the city, and his bride is one of the first families in the city. May their lives be replete with happiness and usefulness.

We have just received the initial number of the Texas Battle, a prohibition paper just launched at Fort Worth, Texas, by W. D.

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Upshaw, of Atlanta, Ga. Rev. R. C. Wooster, late of Jackson, is the field editor, while W. D. Upshaw is general editor. We wish the paper a splendid career in its fight against the matchless evil. Mr. Upshaw also continues editor of The Golden Age.

Brother G. W. Roberts of Ebenezer, writes that their church has called Rev. J. T. Ellis to serve them for one-half time for next year. Though Brother Roberts is 79 years old he never forgets to remit for his paper. He has lived 79 years on the place he now lives on. He says: "In my old age I feel my strength failing me, but the good Lord keeps watch over, and preserves me in my old age, as no other power can do."

Rev. P. S. Henson, D.D., whose pastorate of the Tremont Temple Church, Boston, closed on November 30, now retires from the active pastorate, after a continuous service of fifty-two years. He was baptized in Richmond, by Dr. J. B. Jeter in 1846 and is 77 years old. He is in fine health and bids fair to live many years yet, and no doubt will do quite a good deal of preaching and accomplish much good.

Brethren, as the year is rapidly drawing to a close and you are thinking over your outstanding obligations, do not forget the small amount you owe the Baptist Record. If a great many of you forget us, we shall be bound to suffer; but, if most of you will give us a timely remembrance, it will be an appreciated act, bearing a double blessing, one to yourself and one to us. May the Lord guide you and help you to do just what what is right.

Sunday School Helps for 1909.

The Baptist Record has brought on the largest supply of Sunday School helps ever opened in any place in the State. We have a very large stock of Peloubet's Notes, Tarrall's Teachers' Guide and Torrey's Gist of the Lesson. We can fill your order in 30 minutes. The two former postpaid to you for \$1.00 each; the latter for 25 cents. We have just The Acts printed and bound to itself at 10, 15 and 25 cents each. The two former in cloth; the latter in leather. These would be most suitable gifts by teachers to their classes. Also Peter, 10 cents and Paul, 25. Get these as aids in studying next year's Sunday School lessons.

The Purvis Church Building.

The work is progressing rapidly, and the house is bearing completion. I issued a draft for this house yesterday. I have been relying on the pledges made at Meridian to carry the work at least one-half way. Many of these pledges are still unpaid, and if we could get these and then a few others who have neither promised to help and have not helped, to do what they can, we would have no embarrassment in meeting the heavier calls that will be now making as the finishing work is done.

What I have written above is all that is needed I hope, to stir up the pure minds of the brethren and sisters by way of remembrance, and bring the needed help.

A. V. Rowe.

December and Sustentation.

Rarely do we get any money for sustentation until the Christmas gifts from the

churches are made to this cause. A few anticipate the month and send earlier contributions, but as has been so often said, the month of December is regarded as the proper time for making these offerings. If the month passes without an offering to the cause of the old preacher it will in all probability be crowded out, for with the new year we begin to make ready for the great mission collections.

I earnestly, therefore call the attention of pastors and churches to the needs of sustentation. Please do not allow the time to slip away without doing something. All that you will have to do in far the majority of cases is to give the opportunity. All over the lands parents and children, friends and loved ones are making ready glad and happy tokens of esteem in remembrance of the Christ child. It is the universal time of gift making, and as such it has great blessings in it, but none will enjoy it more keenly than those who in the spirit of the Christ himself will so distribute their gifts as to meet not only his approbation in the present, but will stand before Him one day and hear him say "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A. V. Rowe.

STATEMENT Showing the Condition of the BANK OF CLINTON,

Of Clinton, Mississippi.
On Nov. 27, 1908.

Published by Direction of Chapter 14 of
Mississippi Code of 1906.

RESOURCES.

Loans and Discounts on personal endorsements, real estate, or collateral securities	\$24,321.76
Overdrafts	2,795.74
Banking House, Furniture and Fixtures	8,004.39
Due from other Banks	9,742.67
Cash on hand	1,938.35
Total	\$46,802.91

LIABILITIES.

Capital Paid in	\$15,000.00
Surplus	2,730.92
Undivided Profits, less Expenses.	970.87
Individual Deposits subject to Check	26,682.36
Time Certificates of Deposit	1,418.76
Total	\$46,802.91

Of the Above Amount of Loans and Discounts

To officers of the Bank	\$ 1,200.00
To Directors of the Bank	3,677.96
To Stockholders of the Bank	6,155.96

I, E. F. Anderson, Cashier Bank of Clinton, Mississippi do hereby certify that the foregoing is a true, full and exact statement of the Assets and Liabilities of said Bank on the day and date named therein, as shown by the books of same.

E. F. ANDERSON,

Cashier.

Sworn to and subscribed before me, a Justice of the Peace in and for the County of

Thursday, December 10, 1908.

Hinds, Mississippi, this, the 4th day of December, 1908.

J. F. WHITFIELD, J. P.
Examined and found correct.

E. J. SMITH,
Auditor.

This December 5, 1908.

Evangelistic Notes from Kentwood, La.

W. A. McComb.

Our meetings here start off most encouragingly. Pastor McCain has his church marshaled for an effective campaign. His meetings were well advertised and our first service was well attended and a good response.

Sunday morning at 11 o'clock about 25 people came forward for prayer. At the boys' meeting in the afternoon there were 7 professions of faith and one backslider reclaimed. At night between 40 and 50 asked for prayer and most of them grown people. At night there were also 4 accessions to the church for baptism. The field seems "White unto harvest." Let all who read this "help together in prayer." I will be here until the 20th. Our meetings in Henderson, Ky., were most gracious—55 accessions and the church greatly revived.

I appreciate so much the most earnest prayers of God's people.
Clinton, Miss.

Signs of Promise.

"Watchman what of the night,
What its signs of promise are."

Five months of the Conventional year have slipped away. They have been marked with busy effort on the part of the children of the kingdom, but much of this effort has been for the development of the kingdom at home, always however with a look to the regions beyond, more or less direct. The associations occupied nearly three months of the five. These were in the main well attended, and responsive to the world-wide mission fields, in whose interests they are organized, and for which they exist. The spirit of the Master pervaded these meetings leading messengers to resolve on larger things this year than we have yet attained.

The year of panic proved our best year in mission endeavor. What we did in the midst of business conditions everywhere most unsatisfactory ought to inspire us to larger effort. The fact that no home in all this State had less food or less for clothes, because of our work for missions, only shows how God has kept his promise, and we have had good measure returned to us, yea even pressed down and running over.

The comparison of figures last year to date with those of this year shows about \$1,400 in advance in favor of this year, for all missions as they appear on my book. The largest advance is in State Missions and Home Missions. The entire receipts for all objects show an advance of \$2,104.35.

The echo of the association and scarcely distantly away are some of the churches had begun to round up the year's work for missions. One pastorate of three churches is especially to the front so far with \$869.47 to all objects suggestive of an age of an Old Testament worthy.

THE BAPTIST RECORD.

Another of three churches with \$130.10 for Home Missions, while at Greenwood, Kosciusko and Okolona there has been a neck and neck race for Home Missions, amounting to \$378.74.

Hattiesburg, College Street, Starkville, Laurel, First, and Lowrey Memorial form a quartette to the tune of \$556.89 for Home Missions.

Oak Ridge is a soloist with \$190.65 from scarcely a dozen members.

Old Hebron survives beautifully the removal of many of her children to new Hebron, for she has just finished the offering of \$100 to State Missions, having done the same last spring for Home Missions and Foreign Missions.

Leland and Osyka, rather far apart for a duet yet they are not far away from each other in their interest for missions as the two make \$203.50 with \$25 for Purvis additional.

Thus is the good work already well under way, here is but an earnest of what we shall see when the new year has begun.

The signs are good for enlarged interest in Sustentation, but I beg you not to allow this month to pass without giving this cause due consideration.

A. V. Rowe.

No Conflict Between Religion and Science.

The centuries-old question as to whether there is any really irreconcilable conflict between religion and science, or rather between the Bible and the teachings of scientific investigators, is discussed from a new angle by Rev. C. F. Aked, in the December number of Appleton's magazine. Dr. Aked makes the point that the attempts to prove that the Bible does or does not controvert certain demonstrated truths of science rest upon a false view of the greatest of books. There is no justification for treating the Bible as though it were a text-book of instruction in scientific knowledge. Its purpose is religion—to inspire the heart and soul of man and not to reveal to him the secrets of physical science.

"If the Bible is silent now as a science primer," says the Appleton article, "it speaks in clearer tones and with a more vital inspiration as the Book of Righteousness. It comes not to teach geology, but to proclaim God. The Hebrew prophets found in existence creation—story, myth and legend. They found among the legends of the Babylonians, the myths of the ancient Mesopotamian peoples, stories of Creation, of Paradise, of Serpent, and of Flood. These stories they made their own, stripped them of their offensive and superstitious heathenism the childishness of the antique day in which they had first seen light, and set them to illustrate the surpassing greatness and goodness of the religion of Jehovah. Of all created things, the sea monster, (the alligator or the crocodile, most likely, called a whale in the Authorized version), is the one thing specifically named in the first chapter of Genesis until man is named. Why? Is this an accident? Is it not that while surrounding peoples might worship the crocodile or at the least hold it to be a sacred thing, the Hebrew sought to direct attention to that great God, high over all, who 'made the great sea monsters, also?' The star adoration and nature worship of ancient Chaldea find their rebuke in the Genesis story which declares that God made 'the

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two great lights' and 'the stars, also.' To call the thoughts of men from the creature to the Creator, to set forth God as supreme over all, to restrain men from worshipping that which had been made, and to fill their souls, first with wonder and then with love, as they contemplated Him who had made—this was the purpose of the creation stories of Genesis."

As Dr. Aked explains, much of alleged conflict between science and religion comes from the confusion of religion with theology. Theology is itself a science in the proper meaning of the term, since it is a systematized account of our knowledge of God. It may change and progress by reason of any new and true thought about God which any one of all the sciences may suggest, but religion is the same yesterday and today and forever for religion is the life of God in the soul of man.

Ware.

Very early on the morning of Nov. 22nd, 1908, the angel of death visited our town and took from our midst one of our most worthy citizens, Mr. T. C. Ware.

Mr. Ware had been a resident of this community for 40 years or more, and a member of the Baptist Church here for 30 years.

During this long period he had made for himself many friends who mourn his loss, besides a large circle of relatives and a wife and four children of his immediate family, whose hearts are breaking with grief, though they bow in quiet submission to One who is too wise to err and too good to do wrong.

Dear friends, your husband and father indeed is gone but there is a bright day coming when you may join him in a long and glad forever.

Be comforted with this and try to meet him there.

A Friend.

"What to Preach and How to Preach It."

The above is the title of an article in the Baptist Builder, Martin, Tenn., by Dr. J. B. Moody. I want to give as much publicity to it as possible. Here are some great truths which it would do well for us to ponder: Scripture, Acts 14:1.

Paul and Barnabas were not at Iconium by invitation of the good people of the town, for Jews and Gentiles, unlike non-professors of our day, were worshippers of the truest God; and religionists of the deepest dye; much less were they there on a proposition that if all would proclaim an armistice, and unite in a protracted effort, heartily ignoring all differences, and that Paul and Barnabas would pay them a visit; and would so speak as to occupy common ground, and would give no occasion for offense to either Jew or Gentile.

There seemed to have been a commission from heaven, rather than an invitation from men. They seem to have been marshaled under such marching orders as these: "Son of man, all my words that I shall speak unto thee, receive into thy heart, and hear with thine ears, and go unto thy people, and tell them thus saith the Lord God, whether they will hear or whether they will forbear."

Let it not be forgotten that amid the exciting influences of whippings and imprisonment it is recorded: "Howbeit, many of them that heard the word, believed, and the number of the men was about five thousand." Acts 4:4.

How great the contrast these lessons bear to the current opinions of the day, that union efforts on compromise principles are the necessities for a successful revival. What an omnipotent rebuke the early success of the gospel gives to the puerile sentiments of today, that the gospel can be successful only under circumstances of social peace. The success at Iconium was surrounded as usual with exciting and disturbing elements. They went both together into the synagogue and so spoke that a great multitude, both of the Jews and also of the Greeks believed; but the unbelieving Jews stirred up the Gentiles, and made their minds evil affected toward the brethren. Long time, therefore, abode they, speaking boldly in the Lord who gave testimony to the words of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided, and part held with the Jews and part with the Gentiles."

But if men have changed in their nature and spirit, and if the Gospel must change to suit this, and if Christ, who is said to be the same yesterday, today and forever, must change to suit all, then these lessons are obsolete, together with the Acts and Epistles of the Apostles; and Precepts of Christ, and they are no longer examples and precepts for us, but closing the Book of Revelation, we must go and seek for the changed will of our changed and changeable Christ, in the ebbs and flows of successes as seen in the modern movements of men. This of course, would associate Christ with all the error and all the evil of these apostate times; for it is especially true of these latter times, that evil men and seducers shall wax worse and worse, deceiving and being deceived, etc.

"Shall we aver this worldly prosperity against the revealed will of the Bible, and shall we turn from this to that as the man of our counsel? So prevalent is this disposition and so fatal is this mistake that we

believe that if all the angels of God were to rebuke it with voices louder than the seven apocalyptic thunders that they would then fail to express adequately God's indignation against it. Woe to him who identifies Christ with systems of doctrines on the ground of their prosperity since error is more prosperous than truth."

The above are great facts. Cut this out and put it in your scrap book.

Fraternally,
W. Alex. Jordan.

Love Stronger Than Law.

The caption of this article is scripture doctrine. It lies at the heart of everything in the New dispensation. The Old dispensation was a dispensation of law. "Thou shalt" and "Thou shalt not" thunder all along from the Garden of Eden to Calvary. The law was a good rule of conduct. It was a transcript of the divine character. It could not be less than it was. The law was holy, just and good. It offered ample rewards for obedience, and threatened condign punishments for disobedience. It was exactly suited to holy being. But applied to fallen humanity, it was "weak" through the "flesh." The trouble about the whole concept of salvation by the law is radical. It roots itself in the sinful nature of humanity. The law is too high for fallen people. It has been often asked if God could require anything of anyone he could not do. The frank and needful answer is, yes. The whole gospel scheme is based on the righteousness of God's law and the impotency of fallen man. Paul saw the truth and explained.

The unrenewed heart is against the law, and do what you will, the truth is that out of the heart are the issues of life. People, who love sin, will pursue sin in the face of the law. Years ago, I was preaching in a meeting, and a cultured young woman of the world was under deep conviction. For days, she wept almost without ceasing. One day, she came into the parlor where I was, and almost in despair, cried out, "Why can't I find peace, I would give the world to find peace." I thought to try her and said, "Miss Mattie, promise me you will never dance again as long as you live." She wrung her hands in agony and said, "I could promise, and I could keep my promise, but I could not help wanting to dance." The strange fire was in her blood, and, while she might repress it, she could not extinguish it. The meeting closed, and she was not saved. Next year, it was all over the same way. Then two years went by, and I was at an association. She drove up and seeing me, she hopped from the buggy and came with both hands out saying, "Love did it; since Jesus came into my heart, I not only do not dance, but I don't want to dance."

Love won the day, when law failed. This must be the way of it everywhere. Love is stronger than law. Therefore, what the law could not do in that it was law through the flesh, God sent his own son in the likeness of sinful flesh, condemned sin in the flesh that the righteousness of the law might be fulfilled to us, who walk not after the flesh, but after the spirit. The law had its fulfillment in Jesus, the mediator of the new covenant. He came to bring in a dispensation of grace, to take us from under law and put us under grace. This was not to relax the law, but to lift us up to the level of the law, for "love is the fulfilling of the law."

The plain English of it is, love will do

what law never could. Law is over us. Love is in us, therefore, it is said that He will write His law on the tables of our hearts. He will take away the old heart of stone, and give a new heart of flesh. Love rules life. What we love the most, we serve the most. It is only because love is not perfect that service is not perfect.

The truths I am discussing have a powerful, practical bearing on life. They mean in their sum total, that, if you want to get the best out of people, they must be led to love the things they are to serve. If only people can be won to the right things, what is it they will not do for them? It is said that love laughs at locksmiths, and there is truth in it. But the truth is tamely put. Love endureth all things. Let love have her perfect way with people, and there is nothing too great to ask for the things loved. At the battle of Sharpsburg, as I came out of the thick of the fight, with the remnant of a valiant brigade, I saw a young girl running right into the firing line, bonnet in hand and face aflame with interest. I intercepted her to say that she was going to certain death. Her reply was, "My mother is in that house sick, and I must take her out." Nothing could stop her until she was told that her mother had been carried to the rear. Then with a cry, "Which way" she darted off in the direction pointed. Love did it all.

There are manifold motives for service in the Kingdom; but nothing will win but love. It is love against all the powers of the world, the flesh and the devil, and love will win. I know it will win. Paul touched the master key when he said, "The love of Christ constraineth me." It does not matter whether you take Paul to mean Christ's love to him, or his love to Christ. They are reciprocal. Christ's love conquers sin, and will win human love to Christ.

Love will never fail. It grows by use. We cannot exhaust it in service. As it gives out, it receives back more than it gives, or can give, and now the Saviour's word is fulfilled: "It is more blessed to give than to receive."

Here is the point I am driving at. Let us put all our service on this great principle, nor fear it will fail us. A distinguished friend of another denomination said, "It always has been a wonder to me how you Baptists do anything with no law over you to compel you." He then told of the excellent system of his people, and how they could bear down when people failed. God forgive us that we have demonstrated it so poorly; but the answer to my friend was not hard. Love is stronger than law. If we fail in love, there will be no success to talk about. If the sons of grace go back under the law, which held Hagar's sons in bondage, we shall make poor headway. More and more, I am hoping to see our people throw away all petty devices, break from bondage of custom and prejudice and go out full hearted under the rule of love. Then will men and women serve according to the great fashion of the early days, when no man counted, that he owned anything, not even self. I want to see the time when Baptists will be counted the biggest fools on earth, as we put ourselves in the King's business with the perfect abandon of a triumphant love. Love is king over hearts. The world is to be won to Jesus, love must do it. Love will find ways. Love will go a mile before law can get on his shoes. Love is stronger than law; therefore, petty rule count for little, while love never fails.

J. B. Gambrell.

A Short Story of the Life and Labors of My Friend and Brother, O. D. Bowen.

In the year 1872, Brother Bowen came to our community to assist our pastor in a meeting. He was by far the most consecrated and aggressive minister that had ever visited our community; and one of the most lovable men I ever knew. His home at that time was at Shubuta, Miss. He and myself were soon very strong friends. Under his influence I was led to see the missionary question as I had never seen it before. Having been reared in an Anti-Missionary home and community, my views were, of course, Anti-Missionary. His good sense, perfect sincerity and intense interest in me, coupled with his knowledge of the Word of God, made it easy for him to help me. His coming into our community was the beginning of a great revolution among our people, and resulted in a complete re-organization of all our views and denominational forces along missionary lines, and a new association was organized composed of the most aggressive churches in the old Liberty Association. The name of this new Association was Antioch; and it is now one of the most aggressive—all things considered—in the State. Of course, there were others who assisted in this work, but he laid the foundation and prepared the way for its accomplishment.

About the time of which I write, his work extended from Kemper county, Miss., on the north, to State Line, Miss., on the south. He was the pastor of six churches.

I want to call special attention to one feature of his ministry. He was the first preacher in all our country who gave his entire time to the work; fully demonstrating the fact that the churches would sustain their pastors if they were trusted to do it, and the needed work was done by them.

We paid our former pastor, Rev. William Campbell, who was a shoe-maker and made his living by his occupation, forty dollars. Afterwards, under Brother Bowen's ministry, we raised more than five times that much, and did it without difficulty.

During his ministry with us, he found our brother, Dr. B. D. Gray, now Secretary of the Home Mission Board. He assisted him in securing an education at Mississippi College and the Seminary, and when he returned home, assisted in his ordination at the old church at Waynesboro, Miss.

Rev. T. E. Tucker, now of Healing Springs, Ala., who is one of the leading preachers in all that part of the State, was converted under his ministry in a great meeting held by him at State Line, Miss., where he assisted Rev. Wilson West, in a series of meetings. It was this brother who encouraged me to begin the work of preaching the Gospel, and about the same time, Elder J. M. Phillips, of Shubuta, Miss., was baptized and ordained by him and began to preach.

During all these years his labors as a pastor-evangelist were abundant. Hundreds were saved in meetings where he labored, and the whole country in the southwestern part of the State of Alabama, and the southeastern part of the State of Mississippi were thoroughly aroused on the question of missions, along with a mighty revival of soul-winning among themselves.

During the time that he was pastor of our church he agitated the question of the organization of the Chickasaw Association, and was the prime mover in its organization, and was elected its first moderator and continued in that capacity for several years.

About that time he gave up the pastorate of all his churches and became a missionary of the Mississippi Baptist State Convention, in the southeastern portion of the State—a work he continued for nine months. He traveled entirely on horse-back, going into all the country places preaching the Gospel under the trees, in private homes and in school houses. This work was greatly blessed by God, but it was too much for his physical strength. Otherwise, it was one of the happiest and most useful periods of his life.

From this field he moved to the Gulf coast and became the Missionary Pastor of the churches on that field. For four years he served three white churches and one colored church; besides doing missionary work in Harrison and Hancock counties. Immediately after he was called to take charge of the eastern division of this field in connection with the western; giving him a field extending to Moss Point on the Escatawpa river to Gainsville on Pearl river—a distance of ninety miles. He was the only Baptist preacher in all that region. He was in this field for ten years, and during that time served seven churches and several mission stations, besides taking an intensely active part in the prohibition campaign, then being conducted in that part of the State. Also while he was here he wrote the "History of Baptists in the City of New Orleans," and the "History of the Gulf Coast Association," of which he was Moderator for ten years.

This work on the coast proved too much for the physical strength of Brother Bowen, and he resigned the field where he had given the best part of his life. It was one of the most difficult fields in the State, and perhaps in the South.

From this field he moved to Ellisville, Miss., in the southeastern portion of the State to become pastor of the churches at Ellisville, Sandersville and Slidell, La., where he remained for fourteen years. During this period he was pastor of six churches. Hundreds were baptized under his ministry, three houses of worship built, and thousands of dollars raised for the cause of the Master. It was during this period that the West Laurel Church was organized by him, which has since grown to be one of the strongest churches of the State; also the Lebanon Association was organized. In this venture he was ably assisted by Brother L. E. Hall, who was a co-laborer with him in all this part of the State. Brother Bowen was for ten years the Moderator of this Association, which is one of the best in many respects in all the State of Mississippi.

Back to the Gulf Coast.

In the year 1905 Brother Bowen went back to the Gulf coast, locating at Handsboro, where his noble sons had made him a gift of a splendid home, and where he expects to remain until his life's work is ended, and then he laid to rest by the side of his noble wife and companion who died soon after his return to this field. She was a help-meet indeed to him. The companion of his life for thirty-seven years. But for her unselfish, sacrificing life, he could not have accomplished the noble work that he did.

He is now pastor of four churches located in three counties, and two states, Alabama and Mississippi, and is prosecuting his work in this laborious field with the same vigor that has characterized his whole life in the past.

Besides his "History of the Baptists of New Orleans," and "The Gulf Coast Association," which has already been mention-

ed, he has written and published sermons and addresses on "The Baptists, What They Believe, and Why They Believe It," "The New Testament Idea of a Good Man," "The Holy Spirit and Missions," besides many helpful contributions to the Baptist papers of the State, for which he has written occasionally during all these years.

No nobler, truer or more consecrated servant of God has ever come under my observation. He is one of the dearest friends I have ever had, and to him I owe much or more than to any of the Lord's servants. May the richest blessings abide upon him in his noble work, and crown him at last when the battle is over.

He says of his life-work: "I am amazed at God's goodness to me. His grace has been sufficient for me in every way and in every time of need. I realize through a happy experience that our Lord Jesus is a kind Master, that His yoke is easy and His burden is light. I am so glad He called me into His service, and that my day of life has been lengthened so that I have preached His Gospel so long. What a luxury it is to work for Him who loves me and gave himself for me. Although I am growing old and my hair is turning gray, and my physical strength is abating, I am pushing on toward the sun-setting, counting not my life dear unto myself, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus. By and by he will say 'It is enough; enter thou into the joys of thy Lord.'"

S. O. Y. Ray.

Birmingham, Ala.

The joy of life is living.

Nothing but man can smile.

One's final judge is one's self.

Some day the silver chord will break.

Some people are world-forgetting mortals and by the world forgot. They are a world unto themselves.

Don't be so fussy about your life plans. The electric plant is ponderous and powerful, yet noiseless.

This must be a good old world if from out of it we are to enter a land where for ages the eye is fire and the heart is flame.

Self-confidence keeps all the finer forces as the blacksmith's bellows keep the fires burning on the forge.

A certain woman joined the Don't Worry Club, and then worried herself nearly to death about the payment of her dues.

A diamond-glitter is incomparable to the flash of the human eye.

Dr. G. A. Lofton, Central Church, Nashville, Tenn., was recently aided in a great meeting by Pastor E. H. Yankee, of the Third Church, Nashville, 44 added to the church by baptism. The church was greatly revived.

Dr. J. A. French, who has done such successful work at Austin, Texas, will leave and go to the pastorate at Eufaula, Ala.

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Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

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Elder J. E. Wills.

It will be glad news to the Baptist Brother and Sisterhood to know that Brother Wills has just returned from Richmond, Va., where he went to go before the Board to receive his appointment as a missionary to China. He will sail Jan. 16th, 1909, to Shanghai, and will preach to the English speaking people while he is learning the Chinese language.

Brother Wills is well equipped for the work, graduate of Mississippi College and the Seminary, besides much experience in preaching and pastoral work, and blessed with consecration and plenty of horse-sense.

He is now preaching for the First Church at McComb, and has grown on the audience at every service since he has been here.

He leaves here January 8th, and will kiss his aged mother and father good-bye, and then to San Francisco, where he will embark, with other missionaries, on the high seas, for his life's work.

Brother William Brown of East Fork, whom I baptized some years ago, has the picture of Brother Wills enlarged and hanging in his bed-room and on entering at night he looks at the picture and says: "God bless my preacher."

The other day when the writer told Brother Brown that his preacher was soon to go to China, he remarked, "I shall have to pray for China, now."

God bless Brother Wills and give him success in that part of the Master's kingdom.

J. H. Lane.

Tetterine Cures Piles.

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Just write me a postal. Let me pay the post to you on my Big 1908 "Split Hickory" Buggy Book. Shows over 125 styles of vehicles and how you can save \$5 to \$10 ordering direct from my factory. My "Split Hickory" Book, Free—also shows how to make any vehicle look like a new one. Also full line of high-grade harnesses all at great saving prices. Address me personally—H. C. Phelps, President, The Ohio Carriage Mfg. Co., Station 125, Columbus, O.

Hickory Grove.

Hickory Grove Church, is some two miles west of Hattiesburg, Miss., and many things go to make it a delightful place to hold a meeting. Their earthly shepherd is Rev. J. A. Johnston, and from the way he talks, it is a pleasure to him to serve the people at this place. The church is surrounded by a thick settlement of as fine people as the land affords, and as to their interest in their church, pastor and visiting preacher—Well, if turkey, chicken and back-bone-bogged-up in-slickers, sop-in-tater, and a few other foreign elements to the ordinary preacher's table isn't convincing testimony as to the latter's welfare, testimony is not convincing. And the pastor's smile and words of praise for his flock, indicates an appreciable share in these good things continually; and when it comes to the spiritual, they have three prayer-meetings a week. The general, young men's and women's, besides other services subordinate to their regular preaching services, which is one Sunday and Saturday before monthly. This is not an old work, and promises to continue with steady steps of progress to great things for God.

It was our pleasure to preach for them, beginning Friday night, and closing the following Wednesday night, including the fifth Sunday. Ult. Received by letter, 1; and for baptism, 16.

May the Lord bless these and help us to climb to higher heights, and dig to deeper depths, and enlarge our capacities along all lines for the good of souls, and to His glory, and to Him be all the praise and honor. Amen.

God bless the Record, its contributors, its readers, and may its pages continue to be filled with good things. Well, amen.

T. C. King.

Purvis, Miss.

Some Meetings.

On the third Lord's day in July I began preaching at Wellman Miss., and Wednesday following organized a Baptist Church with 19 members, with Brethren George and Will Darling assisting me, and closed the meeting on Thursday, July 23rd, with total membership of 27. This church is located 6 miles east of Bogue Chitto and is a fine location. It is in Lincoln county.

And on September 3rd, returned to Wellman, Miss., and preached six nights and two days. The Lord being with us, and added to the church by baptism, 11, and by

letter, 3, giving us total membership and 41, and I was called to the pastorate for the remainder of the year, and also for the ensuing year. The first Sunday in each month being our days of preaching and Saturday before with a raise of salary.

August the first, I began my meeting with Union Baptist Church, Lincoln county, which is located eight miles east of Brookhaven, Miss., and Brother Will Darling came to assist me Monday following and the Lord was with us in great power. The church being greatly revived and strengthened and an addition of members. By baptism, 14; by letter, 4; by restoration, 2; making a total of 20 in all during the meeting, which lasted five days, and since then have been called pastor for the ensuing year, with a raise of salary.

On August 9th, I began my meeting with Calvary Baptist Church, which is located 3 miles west of Bogue Chitto, Miss., Lincoln county, and on Monday following Brother W. R. Webber came to my assistance and preached with power. Brother Webber is an earnest preacher, and did his work well. The Lord added to our church by baptism, 17; by letter, 15, making a total of 32. This was a glorious meeting, and was well attended. Brother Johnson from Johnson Station, was with us and preached one afternoon, and one night. Brother Johnson is a faithful Gospel preacher and gave us two fine sermons.

Since I have been called pastor of the church the ensuing year, with a raise of salary.

To the Lord be all the praise for His goodness.

Your faithful worker and pastor,
J. B. Schultz.

Don't Smoke.

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains. I can divide his mental powers, I can take interest from his work, and discount his chances for success."—New York Observer.

Paper manufactured from the fibre of trees began to be a commercial product in 1867, but it did not assume great importance until 1890. During the 17 years which have elapsed from that date this branch of paper has grown to such proportions that it overshadows all others.

Sister Woman!

READ MY FREE OFFER

My Mission is to make rich women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures women's ailments, and I want to tell you all about it—just how to cure yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is just the remedy to make sick women well and weak women strong, and I can prove it—let me prove it to you—I will gladly do it, for I have never heard of anything that does so quickly and surely cure women's ailments. No internal dosing necessary—it is local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhoea, Painful Periods, Ulceration, Inflammation, Displacement or Falling of the Uterus, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you the splendid quality, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its worth. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address MRS. HARRIET M. RICHARDS, Box 248 D Joliet, Illinois.



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Dr. Bye, the eminent specialist on the treatment of Cancer, states that after devoting many years to the study and treatment of this disease, he is convinced beyond a reasonable doubt that Cancer is hereditary, having treated as many as four members of the same family afflicted with the disease. He has published a book describing Cancer in its various forms and stages, which will be of vast interest to any one afflicted

ed or having friends afflicted. This book is sent free to those who are interested. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

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Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

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Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.
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Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

I know not the way I am going,
But well do I know my guide;
With a childish trust I give my
hand,
To the mighty friend at my side:
And the only thing that I say to
Him
As He takes it is: "Hold it fast;
Suffer me not to lose my way,
And lead me home at last."

The Box-Packing of the Bogue Chitto Association.

The ladies of the Bogue Chitto
Association met with the Summit
Baptist Church Wednesday, No-
vember 18th to pack their first
Frontier Missionary box. Sepa-
rate churches have packed Fron-
tier boxes but never before en-
joyed the co-operative work. Of
the twenty-seven churches in our
Association only eight had a
share in this noble work. I hope
and pray that next year there
will not be a church in the Asso-
ciation that does not take part in
this work but that all may en-
joy the happy and precious bless-
ings that come to each of us when
we have put our hearts into the
work and given of our time and
means. Then the sweet assurance
comes to us, "Well done, thou
good and faithful servant."
"Inasmuch as you have done it
unto one of the least of these, my
brethren, ye have done it unto
me."

We had thirteen visitors, eleven
ladies and two brethren Sibley and
Thigpen. At half past ten we
gathered in the church for a de-
votional service. After singing
"Come Thou, All mighty King,"
Brother Sibley called us to a
throne of grace. Mr. s. Boyd, pre-
sident of the Summit Union, with
a few well-chosen words, gave
the visitors a cordial welcome.
After we had sung, "Will There
Be Any Stars in My Crown,"

Brother Thigpen read a portion
of the 25th chapter of Matthew
and made some most appropriate
remarks on missions, dwelling es-
pecially on the Frontier Mission
work. We sang "Bringing in the
Sheaves," and then Mrs. M. C.
Dunn read most impressively the
little leaflet, "He That Provid-
eth Not for His Own." Brother
Sibley then read the letter from
Brother Lofton and made a rous-
ing talk on the Frontier Mission
work. After singing "Blest Be
the Tie That Binds," we were dis-
missed by Brother Thigpen.

Our beloved pastor, Brother
Anding, could not be with us on
account of having to attend a fu-
neral. We regretted that he
could not be present, but the hand
of the Lord was in it.

After dinner, we assembled at
the church to pack the box.
Tylertown had taken the six-
months-old baby, and such a nice
little wardrobe they had prepar-
ed; nothing that it could possibly
need was left out, powders, soaps,
2 pairs of little shoes, and more
of the daintiest little clothes with
hand-work on them. Their gift
was valued at \$18.25. The Union
at this church is only a few
months old.

Magnolia had taken the two lit-
tle girls and when their box was
brought in and opened up and the
many nice things begun to be tak-
en out. I think that some of our
eyes became almost as large as
the hearts of the Magnolia ladies;
and I said surely the hand of the
Lord is in this. There was win-
ter and summer clothing, shoes,
stockings, and lots of unmade
goods, one whole bolt of domestic
besides many other nice things.
Their donation was valued at \$45
besides \$2.20 to help pay the
freight.

Tangipahoa brought two nice
quilts valued at \$7. These will
be very useful for many years to
come.

At Osyka they have no Union,
but they sent in a package valued
at \$4.

The three McComb churches
sent in \$5 each to be used as most
needed. These churches are all
laboring under church debt and
hope to help more with the box
packing next year. This money
from these churches, together
with the Summit Church, valued
at \$91.95, was used to fit up
Brother Lofton and his wife. To
him we sent an overcoat, a suit of
clothes, a hat, shoes, shirts, col-
lars, cuffs, ties and underclothing.
To her a nice black skirt, a silk
waist, two jackets, a hat, shoes,
umbrella, underclothing, besides
unmade goods, table and bed lin-
en, and many other things which
I have not the space to mention.

Before we could get the box
packed, it came time for our vis-
itors to leave. Brother Anding
had gotten back by this time, and

in his impressive way mentioned
the good that we do in such co-
operative work. We then sang,
"God be with you till we meet
again," and the benediction was
pronounced by Brother Anding.

I have neglected to state that
the missionary for whom we were
packing this box is Brother P.
W. Lofton of Verda, La. His
family consists of a wife and
three little girls. His work is a
hard one, he divides his time
among three churches.

I am sure that God's richest
blessings will rest on each and
every one who has helped to make
this missionary's burden lighter,
and gladden the hearts of each
member of his family.

Yours in the work,
Mrs. A. K. Godbold.
Associational Vice-President.
Summit, Miss.

For HEADACHE—Hick's CAP- UDINE.

Whether from Colds, Heat,
Stomach or Nervous Troubles,
Capudine will relieve you. It's
liquid—pleasant to take—acts
immediately. Try it. 10c, 25c
and 50c, at drug stores.

From Brookhaven.

The Brookhaven W. M. U. ob-
served Enlistment Day, Oct. 26.
There was a large attendance of
ladies; a half dozen or more ad-
ded to the organization and several
to the Y. W. A. Our Union now
numbers more than sixty.

Dr. John H. Eager was with us
on Enlistment Day and members
of our Society pledged \$25 a year
to the Theological Endowment
Fund. Dr. Eager gave us an in-
teresting address on Italy, and
Mrs. McIntyre, a native Missis-
sippian, who has made her home
in Brazil for thirty-nine years,
gave us bits of interesting history
pertaining to her adopted home.
Several of the Union's gifted and
efficient workers gave splendid
talks or papers, special music was
rendered and refreshments served
at the close of the program. The
evening was a success and result-
ed in a large interest in Union
work.

On Monday evening last, by
invitation of the Bogue Chitto
Union, members of the Brookha-
ven society went down to assist
in packing a box for Rev. W. O.
Lloyd, a frontier missionary, at
Rising Star, Texas. Topisaw, Sil-
ver Creek, Nola, Caseyville, Bogue
Chitto and Brookhaven united in
this good work. The Bogue Chit-
to ladies entertained us royally,
and their hospitality was un-
bounded, while their splendid do-
nations to the box were all that
could be desired, amounting in
value to more than \$50. The val-
ue of the box, including express-
age and offerings in money

amounted to nearly \$200. Bogue
Chitto deserves especial praise,
as the church had just taken a li-
beral collection for the orphanage
and also for a ministerial student.
Some of the devoted members of
a former pastor had also prepar-
ed a dainty Thanksgiving box for
Mrs. W. E. Farr, now with her
husband at the Theological Semi-
nary; so that the generosity of
these loyal people seems unbound-
ed. The new pastor, Rev. M. J.
Derrick, and Mrs. Derrick, ren-
dered every assistance and show-
ed every courtesy to both visitors
and home people, among whom
they are winning favor and co-
operation.

SEND FOR NEW CATALOG.

Suggestions for Xmas

for those who are wondering
what to select for a woman.
Leather Hand-bags, Purses,
Desk Pads, Art Brass Electro-
liers, Candlesticks, Cut-Glass,
Toilet Bottles, Ink Stands, Puff
Boxes, Nickel Chafing Dishes,
Coffee Machines, Imported
Fans, Opera Glasses, Gold and
Silver Handle Umbrellas, Sterl-
ing Silver Combs, Brushes, Mir-
rors, Toilet and Desk Things.

C. L. RUTH & SON
JEWELERS - OPTICIANS
15 Dexter Ave. Montgomery, Ala.

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Derrick, and Mrs. Derrick, ren-
dered every assistance and show-
ed every courtesy to both visitors
and home people, among whom
they are winning favor and co-
operation.

Our Y. W. A. will contribute
the \$10 apportioned, for the W.
M. U. Training School, and are
holding well-attended meetings
semi-monthly, on Sunday after-
noons. A public meeting will be
held on Sunday afternoon, Dec.
6. Miss Annie Burns is the ef-
ficient president.

For lack of a leader, the Sun-
beam work has been retarded of
late, but the children are enthusi-
astic and Mrs. J. A. Naul will re-
sume charge, assisted by Mrs. W.
F. Parsons. This insures success
in this department of our church
work.

Our Young Men's Prayer Cl-
hold weekly meetings each T
day night. Collections are al-
taken and the poor and afflic-
are often relieved.

Hon P. Z. Jones, one of our
faithful and true, whose life at-
tests the faith that is in him, has
become our Sunday School Super-
intendent, with Mr. Claude Ben-
nett, assistant.

A larger church and more space
for Sunday School rooms is a
demand upon us.

After waiting so long for some
one else to report, I will state
now that the Woman's meeting
of the Lincoln County Association
was the best in its history, both
as to attendance and interest
shown and awakened. The Vice-
President of Woman's Work
longs to see a society in every

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains

25 DOSES 25 CENTS.

125 Doses \$1.

NEVER SOLD IN BULK.

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

GREAT SEED STORE.

Pure Red Rust-Proof Oats, free of
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80 cents per bushel, or 10 or more bush-
els at 75 cents per bushel.

Heavy Vetch, 10 cents per lb 9.00
per 100 lbs.

Southern Winter Rye Grass, single
bushel \$1.40; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb; \$19.00
per 100 lbs.

McKAY & COMPANY,
General Farm and Garden Seeds.
Jackson, Miss.

FREE TUITION

and reduction in board, special
offer for balance of session. For
particulars write to J. W. Beason,
President Woman's College, Mer-
idian, Miss.

If you want to secure a \$60
LIFE SCHOLARSHIP, by copy-
ing a chapter in the Bible, write
to **HARRIS BUSINESS UNIVER-
SITY**, Jackson, Miss.

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I have started more breeders on the road to suc-
cess than any man living. I have the largest and best
seed herd in the U. S. Every one an early developer,
ready for the market at six months old. I want to
place one hog in each community to advertise my
herd. Write for my plan, "How to Make Money from
Hogs." C. S. BENJAMIN, R.F.D. 16, Portland, Mich.

The Best Monuments

At the most reasonable prices.
Write us for information.

Largest concern of the kind in the State.

No contract too small, none too large. All will have our most careful attention.

Agents Wanted

Write us for size and price of this Monument.

COLUMBUS MARBLE WORKS,
COLUMBUS, MISS.

church of the Association, and
with the aid of pastors, such or-
ganizations could be maintained.
With best wishes for the Rec-
ord, although it makes me say
what I never dreamed of saying,
sometimes, I am,

Faithfully,
L. M. H.

The editor thanks Mrs. Hobbs
for this interesting article.

For Spellers.

When "ei" and "ie" both spell
"e"

How can we tell which it shall
be?

Here is a rule you may believe,
That never, never, will deceive,
And all such troubles will relieve,
A simple rule you can't conceive.
It is not made of many pieces,
To puzzle daughters, sons or
nieces,

Yet with it all the trouble ceases:
"After C, an E apply;
After other letters, I."

Thus a general in a siege
Writes a letter to his liege.
Or an army holds its field
And will never deign to yield.

While a warrior holds a shield,
Or has strength his arm to wield.
Two exceptions we must note,
Which all scholars learn by rote;

Leisure is the first of these,
For the second we have seize,
Now you know the simple rule,
Learn it quick and off to school!

—Tudor Jenks, in St. Nicholas.

Learn it quick and off to school!

Learn it quick and off to school!

Learn it quick and off to school!

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Learn it quick and off to school!

Learn it quick and off to school!

Learn it quick and off to school!

Learn it quick and off to school!

Learn it quick and off to school!

Learn it quick and off to school!

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You can quickly heat and keep
cozy the draughty hall or cold room—
no matter what the weather conditions
are—and if you only know how much
real comfort you can have from a

PERFECTION Oil Heater

Equipped with Smokeless Burner

you wouldn't be without one another hour. Turn the wick as high
or as low as you please—there's no danger—no smoke—no smell
—just direct intense heat—that's because of the smokeless burner.

Beautifully finished in nickel and Japan—or-
namental anywhere. The brass font holds 4 quarts, giv-
ing heat for 9 hours. It is light in weight—easily
carried from room to room. Every heater warranted.

The **Rayo Lamp** meets the need of the
student—a bright,
steady light—ideal to read or
study by. Made of brass—nickel plated, latest im-
proved central draft burner. Every lamp warranted.

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are forgotten on December 26th.
The pleasure to be derived from the
Phonograph has just begun. It is
the most unselfish gift. Bought for
one, it gives the most exquisite
pleasure to all.

If I sell any responsible person either the
genuine

Edison Phonograph or the

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For \$2.00 Per Month.

enjoy it while you are paying for it. Have it in your own home the famous
Bands and Singers, and your favorite Sacred Solos, Duets and Quartettes
by the best Talent in the world.

Don't let \$2.00 a month stand between your family and this greatest en-
tertainer of "Home Sweet Home"

Write to-day for Catalogue B. Prices and terms guaranteed to be the
lowest quoted in the United States.

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Top Runner and Under Runner. All sizes from 18 in. to 48 in.

We build a full line of portable and stationary Grinding Mills, and
keep on hand a large stock of mill machinery.

Send for catalogue of the celebrated DeLoach line of Saw Mills,
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Gasoline Engines. Agents wanted in every county.

DeLoach Mill Mfg. Co., Box 777, Bridgeport, Ala.

Lowry.

Perhaps, like other old people, he had the rheumatism. Certainly he did at last come to have some very painful ailment about one knee, so that all his days had to be holidays. The doctor's man used to feed Caesar in the morning and clean him nicely—the stiff knee was carefully treated and nursed—and then Caesar had his liberty, like a dog, for the rest of the day. He might stay in the barn, or go out in the orchard, or take a walk down the village street, if he fancied society. The passers-by would stop to pat him or speak to him as he strolled down the street, for all the world

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Cataract is a blood or constitutional disease. In order to cure it you must take internal remedies. Hall's Cataract Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Cataract Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonic and blood combiner, the best blood purifiers, acting directly on the mucous surfaces. The wonderful combination of the two ingredients is what produces such wonderful results in curing Cataract. Send for testimonials free.

F. J. CHERY & CO., Props, Toledo, O.
Sold by Druggists Everywhere.

At last, a great, friendly fish, with his wife and children as summering in a quiet corner the pond, swam up to find what the noise was about. When saw poor Froggy struggling to be himself (feebly now, for his strength was nearly gone), with his friends and relations sitting by, sobbing moaning and wailing, but not trying to help him out at all, the fish flew into a

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S. D. BOYLSTON,
GENERAL PASSENGER AGENT,
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Gipsy Smith, Campbell Morgan, A. C. Dixon
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Mott, Torrey, Orr, Erdman and Spear are among those
whose addresses have recently appeared in our
CHRISTIAN WORKER'S MAGAZINE
This copy \$1 a year. Essential little courses, highest
articles by Wm. Kamm, standard of religious
Christian life; reports from evangelizing parties and
personal question answers; new tests of the times; articles on
missions; complete record of the work of the Christian
country. SPECIAL—From now on, working like the
country. SPECIAL—From now on, working like the
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How the Names of Dogs Originated.

The Spaniel is so-called because the original breed of this beautiful and intelligent type came from Spain, and the first arrivals in England, were called Spanish dogs.

The Spitz dog received its name from its sharp-pointed nose. Spitz means "sharp point" in German, and the Spitz was a favorite breed before he became known in England and America. The Spitz is known also as Dalmatian dog, because his native home is in Dalmatia.

The Dachshund is another German, and his funny name—almost as long and funny as the dog himself—is a German name, meaning "badger dog." The original Dachshund was used for drawing badgers, and the dogs still are great favorites among German hunters although the breed has become a little too delicate for fighting such a gray old warrior as the badger.

The Fox Terrier earned his name, not from any fancied resemblance to the fox, but because long ago, in the days of "merry England," these terriers, much larger and stronger than, were used everywhere by sportsmen for drawing and killing the fox, they being sent down into his burrow. It is said that no good Fox Terrier ever backed out of a burrow without his fox. If he came out he had the dead fox gripped. If he didn't get the fox he didn't come out, but died there.

The Bulldog used to drive cattle, and as he was trained to meet the rushes of the bull by seizing him by his most sensitive point—the nose—the sturdy, brave dog came to be known in time as a bulldog. In some countries he is known as a bull biter.

The beautiful Blenheim Spaniel is named after Blenheim Castle, where this dog was made fashionable in the time of the great Marlboro. The King Charles dog owes its name to the "Merry Monarch."

The various breeds of hounds of today are called hounds because they are the present survivors of the time when all hunting dogs were used to hound game. In the early hunting days of England every dog that was asked to accompany the hunt was selected mainly for his speed and endurance. There were hounds that were supposed to follow the game by scent, and others were supposed to sight it a long way off, but they all were expected to run the game down. Consequently the name of "hound" or "hund" in the ancient Saxon, was first used for all kinds of dogs, it finally came to denote hunting dogs only; that is why we call our running dogs hounds today, such as greyhounds, rabbit-hounds, bloodhounds, deerhounds, and so forth.—Orphanage Notes.

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"But you haven't said a word about his being smart," was suggested.

"Well, to tell the truth," was the rather hesitating answer, "that's about the last thing we worry over. The fact is, if a boy is modest, pleasant, prompt, industrious, and honest, he's quite as smart as we care about—and that's a fact."

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The Girl to be Avoided.

She is the girl who takes you off in one corner and tells you things that you wouldn't repeat to your mother.

She is the girl who is anxious to have you join a party which is to be "a dead secret," and which is, because people are free and easy, makes you uncomfortable, and wish you were at home.

She is the girl who tries to induce you, "just for fun," to smoke a cigarette, or to take a glass of wine; and you don't know, and possibly she doesn't, that many of the sinners of today, committed their first sins "just for fun."

She is the girl who persuades you that to stay at home and care for and love your own, to help mother; to have your pleasures at home and where the home people can see them, is stupid and tiresome, and that spending the afternoon walking up and down the streets looking at the windows and people is "just delightful."

She is the girl that persuades you that slang is witty, that a loud dress that attracts attention is "stylish," and that your own simple gowns are dowdy and undesirable. She does not know, nor do you, how many women have gone to destruction because of their love for fine clothes.

She is the girl who persuades you that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being as it is, an outward, visible sign of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as a "gay girl." She is very much mistaken.

And, of all others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—Ladies' Home Journal.

George Washington's Rules of Civility.

It is a misfortune for all American boys in our schools today. (writes Owen Wister in "The Seven Ages of Washington,") that they should be told the untrue and foolish story of the hatchet and cherry-tree, and denied the immense benefit of instruction from George Washington's authentic copybook. As a boy of fourteen, he copied the precepts, and they entered like leaven into that young lump of strength. In later years Washington was entirely aware of the

great influence for good exerted upon his character by the "Rules of Civility":—

Be not immodest in urging your friends to discover a secret.

Wear not your clothes foul, unruly, or dusty.

Sleep not when others speak. Sit not when others stand. Speak not when you should hold your peace, walk not when others stop.

Superfluous compliments and all affectations of ceremony are to be avoided yet when due they are not to be neglected.

Read no letters, books or papers in company, but when there is a necessity for the doing of it you must ask leave. Come not near the books or writings of another so as to read them unless desired. Look not nigh when another is writing a letter.

Speak not of doleful things in a time of mirth.

Talk not with meat in your mouth.

Labor to keep alive in your breast that little spark of celestial fire called conscience.

Try Them.

A cutting from an old newspaper gives a list of words in common use, which it is safe to say not one person in a hundred, even among the college graduates, will pronounce correctly. They are:

Coadjutor, hymeneal, deficit, squalor, vicinage, maniacal, prescience, virago, divan, Diana, laryngitis, clangor, dromedary, digressions, carotid inveigled, joust, almond, epizootic, stomacher, diocesan, absolutory, comely, enervated, anchovy, miniature, coadjutant, cadaver, carbine, calliope association, tedious, financier, interesting, idea, jasmine, hasten.

To these might be added appendicitis, advertisement, abdomen, quinine, museum, leisure and charlotte russe.

If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them.—Bacon.

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